Three formes of Catechiſmes, conteyning the moſt principall pointes of Religion.

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Deut. 4. 10.

I will cauſe them to heare my words, that they may learne to feare me all the dayes of their life, And that they may teache their children alſo.

R. H.

157

1583.

To the Reader.

THou hast here (Christian Reader) in this litle booke, three Catechismes. The first setting forth the cheife pointes of religion somewhat at large. The seconde gathering the same into a shorter sume, for their memories sake, which are not able to committe to harte the longer. The thirde very short, for the allurting of weake and crased memories, as of aged folke, and such like, which at least may soone learne those foure wordes, and the meaning of them, and be brought to saye some thinge of them by their owne knowledge. There be very many Catechismes, thou knowest (good Reader) and in very many of them (in my iudgement) a good & perfect order wanting, for beginning where they shoulde beginne, and endinge where they should ende, and making thinges followe in their due course. I submitte my selfe also to the iudgement of others. Peraduenture manye wyll so thinke of these. Therefore I leaue it free to thee to chuse, vntill thou finde that forme of Catechisme, which thou thinkest to agree most aptlye to thy minde, which thou art best able to followe in instructing thy household. If thou shalt take anye profite by these, giue God the glorie.

Quest. Who

Queſtion.

WHo created you, and all thinges which are created?

Anſwere.

GOD.

Queſt. What is GOD?

An. He is a ſpirit almightie, eternall, and ſo incomprehenſible, that wee are not able to attaine vnto what he is, but as he hath in his worde expreſſed his owne name and nature.

Queſt. What is that his name expreſſed in his word?

An. The Lorde the Lorde ſtrong, mercifull and gracious, ſlowe to anger, and aboundaunt in goodnes and trueth, reſerving mercie for thouſands, forgiuing iniquitie, and tranſgreſſion and ſinne, and not making the wicked innocent, viſiting the iniquitie of the fathers vpon the children vnto the thirde and fourth generation.

Quest. And what is your duetie, and the duetie of all creatures towardes God our creatour?

An. To sett forth his glory. For the Lord made all thinges for his glories sake.

Quest. And how is Gods glorie set forth by his creatures?

An. In respect of the Lord, it is sett forth, in that the glorie of his wonderfull wisedome and power appeareth, wyll we nyl we, in our creation: In respect of his creatures, his glorie is set forth by their obedience to his will and commaundement.

Quest. How is Gods glorie declared by obeying his commaundement?

An. Because the Lord to all things which he made appoynted a lawe, as a token and marke of his soueraignetie and Lordshippe ouer them. In keeping the which lawe, they witnesse that God is he whom they serue, and of dueie ought

to

obeye, and ſo giue him the glorie of a Lord and God: and in breaking which lawe, they doo as much as proclayme that they owe him no ſeruice nor obedience, and ſo denie him his due glorie, of beyng Lorde and God, maker and gouernour of all.

Queſt. Declare ſome examples as concerning what lawes the Lorde haue giuen to his creatures in the beginning, wherby they myght teſtifie their obedience, vnto his glorie.

An. To the Sunne the Lord gaue a lawe, that it ſhould rule the daye: to the Moone and Starres, that they ſhoulde rule the nyght: To the Waters, that they ſhould be gathered into their bounds, and not couer the drie lande as they did before: to the Earth, that it ſhoulde bring forth the hearbe that ſeedeth ſeede, & the fruitfull tree. &c. And to Man God gaue a commaundement, to abſtayne from eating of the fruit of the tree in the middeſt of the gardē of Paradyſe, called the tree of Knowledge of good and euill.

Quest. Howe doo the dumme creatures obeye Gods commaundement?

An. In that they continue in the state, wherein the Lord placed them, & stand to the order and course, whereunto he assigned them at the first.

Quest. Haue not man also obeyed Gods commaundemēt from the beginning?

An. No. For our first parents Adam and Eue presentlie after the commaundement giuen, turned quicklie out of the waye. For they hearkning vnto the serpents lying temptation, turned also the trueth of God into a lye. For they beleued not that which the Lord had spoken, but did eate of the forbidden fruit, and therby as it were proclaymed, that they ought vnto the Lord no seruice nor obedience, and so denyed him the glorie of their Lorde and Gouernour, and seperated themselues quite from him.

Quest. What befelle of this fall of Adam?

An. Most

An. Most wofull ruine to him selfe, and to all his posteritie. For the Lorde creating him of this nature, to begett seede, and to increase on the earth, after a maner wee were all created in him, seyng wee haue all sprongē out of his loines. Therefore as he receyued most happie blessings and guiftes of the Lord, both for him selfe, and for his seede, and wee all in him receyued them: so by this his denying the Lorde, he lost all both to him selfe and to his seede, and wee all in him haue lost them. He made himself a seruant to sinne, whereynto he had obeyed, and a slaue vnto Satan whom he had serued. Which miserie is come vpon all his posteritie, as it is written: By the offence of one, sinne came on all men to condemnation. And againe, in Adam wee are all dead. So that he hath left vs none other inheritaunce, but the cursed and bitter root of sinne, which inwardly springeth in the groūde of our soules, euen from our birth. And this is called Originall sinne, and for the playner vnderstanding, we may call it sinne which we haue by nature or kind.

Quest. What do this naturall corruption bring forth in vs?

Aun. It bringeth foorth in vs continuall disobedience against the Lord, in breaking his lawes. And it is a verye stronge infecting plague, which infectethe and poysoneth all our thoughtes woordes and deedes, in such sort, as that they be all transgressions against Gods commaundements.

Quest. What commandements be they?

An. The Ten Preceptes ingrauen by the Lord in two tables, for the more plaine expressing to vs of his reuealed wyll, which was also his reuealed wyll from the beginning.

Quest. Let vs heare how you giue the vnderstāding of these commandements. And first of these words: I am the Lord thy God, which brought thee out of Egypt, &c.

An. The Lorde vseth meanes hereby to drawe

ȳawe them to reuerence in hearkning, in ꝓclaiming his Lordshippe and rule ouer thē in these wordes: I am the Lord, and to ꝓcure them to free, willing, and louing obedience, in testifyng his free Couenaunt of loue and meere Grace, entred with thē, in these words: Thy God, And his benefites which for his Conenaunts sake he bestoweth on them, in these wordes: Which brought thee out of Egypt, &c.

Quest. The first commandement, Thou shalt haue none other Gods but me, vnto what duetie doth it appoint vs?

An. Euen to giue to God that whiche to him belongeth: As his due Worshippe or Homage, and honorable Reuerence: Feare and Obedience: Loue and Confidence: Calling vpon his name and Thankfulnes. But if we transferre any of these frō him to any other, eyther God or man, wee committ idolatrie.

Quest. Shewe by example. For is it not lawfull

lawfull to honour, loue, feare and obey men? Also to make petitions to them, and to thanke them, and so forth?

An. Who so prostrateth him selfe to the maiestie of any man, yeelding honour and homage, in respect as he is man only, and not in respect, eyther of some authority or magistracie giuen of the Lord to some, to rule and gouerne as in his steade, or in respect of some grace or gift of God, wherein his glorie appeareth, so that alway the honour may redowne to the Lorde: such an one committeth idolatrie.

And they which receyue that homage & honour, and yeelde it not againe into the Lords hands, whose seruaunts they be in their offices & callings, commit idolatrie.

And who so feare and obey man, saue in the Lorde, as to doo that which God haue forbidden, because of the commandement, & for feare of the strength thereof, committe idolatrie.

And they which loue any thing, as wife, chil-

childzen, house, lande, mony, foode, rayment and such lyke, otherwise then vnder the Lord, that is, as helpes to their life for a time, and as meanes to sette their minde on the giuer, and not to drawe thē from him, to cause them to desire to liue still on the earth, committe idolatrie.

And they which make any sute or petition vnto man, and do not make sute vnto God first and chefely, and vse that man as a means to serue to gods prouidence, do committe idolatrie.

They whiche trust for helpe in man in tyme of neede, as in multitude of souldiours, skill of the Phisicion, or such like, and truste not only in the Lorde, and vse such meanes as he offer: committe idolatrie, sinning against this commaundement: so likewise of the rest.

Quest. Goe to the seconde commaundement: Thou shalt not make to thy selfe any grauen image, &c.

An. Wee are forbidden herein to worshippe God (though the true God, as we may

wee pretende) vnder any outwarde lykenes, or in any other maner or fashion, then he haue appointed.

Therefor they whiche will make an outwarde shape to putte them in remembraunce of God, are vaine. For it can not putt them in remembraunce of that it is not lyke, but only it cause thē to remember that fantastical toy, which they haue deuised in their owne brayn, and sett vp for God.

They whiche conceyue or imagine of God, according to the reach of any outwarde sense, as if they thinke him to be like the lyght, or any such thing: sinne against this commaundement.

The inuisible thinges of God, that is his eternal power and Godheade, are to be seene in his word and workes: but spiritually to be beholden.

They which in the worshippe of God bringe in any representations or ceremonies, to signifie any thing, the Lord in his word not beyng authour of them: as whitnes in a garment to signifie innocen-

nocencie, or suche like: sinne against this commandement.

They which in the worshippe of God, whiche is free to all, make them selues bond, and worshippe after the precepts of men, by limitation and course, and not by quicknes of the spirit, whiche stirre vp our minds vnto God according to our present necessitie: sinne against this commandement.

They which submitte them selues in the worshipp of God in his Church, to any such, as to whom he by his worde haue not giuen charge ouer his househoulde to guyde and teache them, and therfore can not guyde nor teach them: sinne against this commaundement.

All these and many more committing other thinges, doo imagine of God otherwyse then he is, & do sett vp a false image and representation of him.

Quest. Proceede to the thirde commandement: Thou shalt not take the name of the Lord thy God in vaine, &c.

We

An. Wee are commaunded here to vse the name of God with reuerence and sobrenes, whither wee haue occasion to meditate or speake of him, or his word wherin he haue declared his name most manifestly, or his worke wherein he haue also ingrauen his name: for as much as the glorie of his wisdome and power, whereby he is and maye be knowne, doth shine in them.

Therefore they which name him when they minde him not, as in any sodaine chaunce of mirth, or at any thing happening somewhat straungely: as if one shoulde saye in such a case (*Lord God is that true*) or such like: they offende against this commandement.

They whiche vse the name of God in cursings, also in inchauntings: sinne against this commaundement.

They whiche sweare by any thinge saue God alone, as thoughe any thing in the world were a searcher of the hart besides God: sinne against this commandement, & make that thing an idoll.

They

They which sweare by the name of God, without high reuerence and homage yeeldinge, in a solemne and necessarie cause, eyther when the trueth can not otherwise be manifestlie founde out, in respect of the time past: or when wee make a solemne bowe or promise to do anie thing, for the time to come: when the parties to whom wee promise, can not otherwise be assured of our certain care to performe ỳ thing. They which sweare otherwise, sinne against this commaundement.

They which turne ouer a trifling matter to lott, calling God from heauen to determine that, which otherwise most easilie might be determined, sinn against this commaundement. For chaunce there is none, though peraduenture the worde may be vsed not vnlawfully, to note those things whiche come to passe to vs vnlooked for. But in respect of ỳ Lorde, there is no chaunce, but by his prouidence euerie Sparrowe lighteth on the ground: much more by the same prouidence the issue of euery Lotte is

directed.

They whiche hearing the worde of God, haue their minds otherwise occupied: sinne against this commaundement.

And they also whiche in their readinge do not meditate duely.

They whiche presente them selues at a seruice of God, which they vnderstand not: or if they vnderstād it, it agreth not at all to their state, and they are not edified, and yet they stil frequent the same: sinne against this commaundement.

They whiche singe Psalmes or Himnes of the scripture to passe the time in the middest of their vaine mirth, & eyther vnderstande them not, or applie them not to their owne affections, neither meditate soberly on them: sinne against this commaundement.

They whiche idelye doo beholde Gods workes, and passe ouer them as things of course, not espying nor meditating Gods glorie which shineth in them: as it is written: The heauens declare the glorie of God, and the firmament sheweth

eth the worke of his handes. &c: they sinne against this commaundement, and so likewise of the rest.

Quest. Declare the summe of the fourth: Remember that thou keepe holye the Saboth day.

An. The seuenth day is commaunded to be kept holy vnto the Lorde, in spiritual exercises, and meditating of the workes of God, which he made excellent & wonderful, and rested the seuenth day, which hee hath commaunded to be kept apart, to celebrate the remembrãce of his rest, as also to put vs in minde, that we are to rest from our owne workes whiche are euill, that we may do the workes which God will and commaunde. And vnto the Iewes a verie streight obseruing of the day was giuen in charge, because it was to them a shadowing of the heauenlie rest. Unto vs Christ Iesus hath sett an ende to all shadowes, in whom we beholde our rest and blessednes. Howbeit the seuenth day being sanctifyed and put apart of the Lorde from the beginning,

to other vse then the rest, we are to holde a seuenth day, to cease from our outward labours, which should hinder vs from hauing both our soules and bodies free vnto the whole attendance vpon the diuine worshippe of God.

Quest. The fifth commandement what doeth it appoint vnto vs?

An. All dueties which we owe vnto anie of those, whome God haue placed vnder him to gouerne vs, whither they be Parentes, Magistrates, Church guydes, or whosoeuer. And the Lorde haue comprehended them vnder one kinde, whereunto the verie bonde of naturall affection, if anie sparke be in vs, binde vs vnto. Therfore we must giue honour to whom honor belongeth: Feare, to whom feare apperteyneth: Tribute, to whom tribute is due, and all in the Lorde, and for him. As it is written concerning submission to Magistrates: Lette euerie soule bee subiect to the higher powers. &c. Concerninge Church guydes it is written: Obeye them that haue the ouersight of

you,

you, and submitte your selues: for they watche for your soules. Concerning parentes it is written: Children obey your Parentes in the Lord, for it is right. &c. Concerning Maisters, Seruauntes be subiect to your Maisters with all feare. Therefore they sinne against this cõmandemene, whiche are stubburne against such, and are aunswerers againe, or goe powting and lowring about their message, doing eye seruice, or constreyned. Also, they which by anie meanes increase their priuate wealth and gayne with the hinderance of the cõmon wealth, though they can by some shift stoppe the mouth of a good lawe: yet they sinne against this commaundement in the ciuile Magistrates behalfe, who is appointed for the mayntenaunce of that common wealth. Also, they whiche being admonished of a sinne, by anie brother in the churche, or anie Church guide, eyther wil not heare him, or if they seeme to heare, yet they nourishe still their sinne within them more secretlie, sinne against this com-

maundement, and so likewise of others. For verie many particulers might be gathered in euerie commaundement. But I mention a fewe of the plainest to auoide tediousnes.

Quest. Declare the meaning of the sixt commaundement: Thou shalt not kill.

An. Wee are forbidden all violence, and all harme conceyuing or doyng, against the safetie of the life of any man. Therfore they which hate any man though he be their enemie: sinne against this commaundement. For it is written: Loue your enemies. Doo good to them that hate you. But wee whom we hate, wee woulde haue made out of the waye. Therfore hatred is the cole whiche kindleth the fire of slaughter. Where it is saide: Do I not hate them with a perfect hatred, which hate thee: &c: In deede we may hate the Lords enemies as sinners, and be angrie against them with ielousy ouer Gods glorie: but as liuing men, we maye not hate them, nor doo any thinge which shoulde tende to the shortning of their

their liues: but committe that to God, & to those to whō he haue cōmitted ỳ ſwoꝛd.

They which giue checke foꝛ check, & taunt foꝛ taunte: ſinne againſt this commaundement.

They which are angrie vnaduiſedly, much moꝛe they which bꝛuſt out into any ꝛepꝛochful woꝛds: ſinne againſt this commaundement.

They which foꝛ want of loue, withdꝛawe their helping hande frō the ſafetie of the life of an other, when as they may ſtande in ſtead to do good therein: ſinne againſt this commaundement.

Queſt. Proceede to declare the ſeuenth: Thou ſhalt not committe adulterie.

An. Wee are foꝛbidden whoꝛedom, and all filthines of luſt, vnclennes and vnchaſtnes, which tendeth therevnto.

Therefoꝛ they which look on any with the eye of concupiſcence, whō they ought not ſo to looke vpon: ſinne againſt this commandement, & in hart haue committed adulterie, as Chꝛiſt haue ſpoken.

They which vſe vnchaſte woꝛds: alſo they which

whiche decke them selues delicatelie, or gesture with the body pleasantlie, thereby stirring vp the lust of others, declaring their vnchast, & vnmortified minds: sinne against this commaundement.
Also they which pamper their bodies deliciously, which thing increaseth lust: sinne against this commaundement.
Also they, whiche though they vse no straunge flesh, but conteyne themselues within the boundes of matrimonie, and yet bridle not their insaciable lust, but vse that thing for a prouocation to sinne, and a meane of inflaming thereof, which was giuen of God for a remedie against sinne, and a meane of quenshing thereof: sinne against this commandement. And so likewise of others.

Quest. Proceede vnto the eyght commaundement: Thou shalt not steale.

An. Herein we be forbidden to hinder the goods of our neyghbour, but are commaunded to be carefull, that euerie man haue his owne iustlie and truelie, as farr as in vs lie.

There-

Therefore besides the common theeues & robbers, they also whiche byte with the sharpe teeth of Usurie & extorsion, sinne more grieuously against this commandement.

They which seeke altogither to gather to them selues, and are loth that other poorer and yonger then they, should haue anie dealings to thriue by them: sinne against this commaundement.

They whiche keepe backe the hyrelinges wages, yeares, monethes or dayes, yea but one night, when he needeth it: sinne against this commaundement.

They which take a mans cause in hande, & delaye the same one day longer then by necessitie: sinne against this commaundement.

They which haue inough to liue vpon, and great ouerplus, and playe not the good stewards to dispose where need is: sinne against this commaundement.

They whiche abuse the necessitie of the Buyer, to inhaunce the price of any thing: sinne against this commaundement.

Also

Also, they which abuse the necessitie of the seller, to bring the price vnder foote, and cause the poore to sell their goods, especiallie those which they sell before hand, euen halfe for nought: sinne grieuouslie against this commaundement. And this is a gulfe which swalloweth vp manie a man in a yeare with his poore wife and children.

They which are idle & labor in no calling, eating the bread which is due to thē only that labor: sin against this cōmandement

They which do eye seruice, & behinde the backes of thē whom they serue, diminish of their work through slouthfulnes, & yet receiue their wages: sinne against this cōmaundement, & so likewise of the rest.

Que. Go forwarde to expresse the meaning of the ninth cōmandement: Thou shalt not bee a false witnes against thy neighbour.

An. Wee be forbidden by any meanes to hinder our neighbours good name, as by lying, slaundering, backebyting, surmising, or anie such way. But we are commaun-

maunded to defende, mainteyne, and further the same, as farre as we are able in trueth and right.

Therefore they which haue pleasure to sitt descanting of other mens faultes, when they ought to be otherwise occupied, without care to moue them selues or any they talke with, to auoyde the like:

Also they which disclose those faultes whiche are to bee couered, or to be touched first by due priuate admonition:

Also they which make ỳ fault seeme greater then it is, eyther for euill will, or because they thinke that another mans dispraise is partlie their praise, or else doo carpe at other mens gifts to lessen their estimation, thinking that so much is adoes to their owne: these & such like sinne against this commaundement.

Question. The tenth commaundement what doeth it enioyne to vs?

Aun. To abstеyne from all wandring desires, wherby we long after, & faulie those things

things which God haue allotted vnto o-
thers, and not to vs, though we haue no
purpose nor consent of minde, vnlawful-
ly to come by the same, as in the other
commaundements. And wee are com-
manded louinglie to couet and desire our
neyghbours profite and welfare euen as
our owne.

Therefore they which seeyng an house
or peece of grounde, or such like thinge,
of their neyghbours next adioyninge to
theirs, and their mouthe water thereat,
and they think it were excellentlie com-
modious, if they hadde it, although they
would not haue it without payinge the
price, yet offende they against this com-
maundement. For the Lord haue appoin-
ted it to their neighbour, to whom often-
times it serueth for necessitie in his cal-
ling, when it shoulde not serue the other
but vnto superfluitie. And so likewise of
others coueting any thing after this ma-
ner.

And this is the Lawe of God, the perfect
rule of his righteousnes, teaching vs to
leade an vpright lyfe, and requireth tha
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we be spirituallie endued with entiere loue towardes God, & our neighbour, which is the accomplishment of the law.

Que. Is it possible that this Law should of vs be fulfilled?

An. No. For the Lawe is spirituall, but we are carnal, solde vnder sinne, & therefore too weake to attayne to this perfection.

Que. Why then haue the Lord giuen vs a Law, and taketh punishment for the breache therof, which we are not able to fulfill?

An. Because the Lorde being perfectlie righteous, could not giue a lawe of anie other nature or kinde. Which lawe in it selfe is possible to be fulfilled, for Christ in the nature of man, haue fulfilled it. But we are so infected with sinne, that as sicke stomaches cann not sauour the moste sauourie meate, and the bleared eyes can not beholde the Sunne: so can not wee brooke the Lawe of GOD,

the

the stomaches of our Soules being al
wayes sore sicke of this disease of sinne,
and the eyes of our soules being dazeled
therewith.

Quest. Is there not then life to bee had
by the Lawe?

An. Yes, lyfe is promised to the perfor-
mers thereof, as it is written: Do this,
and thou shalt liue. But because of this
mine infirmitie: that commaundement
which was ordeyned vnto lyfe, is founde
to be vnto me vnto death.

Quest. What profite then chiefly doo
we reape by the Lawe?

Anst. This, that we being too blinde in
seeing our owne sinnes, and too fauou-
rable in iudging them, shoulde haue this
lawe, as a glasse therein to espye the
multitude, grossenesse, and owghlines
of them: And as a right squire which
shoulde sette more plainelie before our
eyes

eyes, the crookednes of our pathes, to the ende wee shoulde bee driuen to shame and confusion in our owne selues: and also that we shoulde haue this law (beside a streight examiner and searcher of our wayes) a sharpe condemner also for our so manifolde and euident transgressions therof, therby to driue vs to shame and feare of woe: that thus wee beinge bounde with the chaynes of miserie, might of force be driuen more carefullie to seeke to the fountayne & welspring of mercie.

Quest. If there be nothing to bee looked for of vs at the hands of the Law but death and condemnation: howe is it that such things are spoken of the Lawe: as that it is perfect, conuertinge the soule, and reioysing the heart, giuing light to the eyes. &c. Also, Thy Lawe is my delight, Giue mee vnderstandinge, and I will keepe it with my whole hearte. Also, Blessed is the man, that hath not walked in the counsayl of the wicked, nor stand. &c.

But

But his delight is in the Lawe of the Lorde, and in that Lawe hee doeth meditate day and night.

An. In those places of Scripture, these woordes, Law, Testimonie, Woord, Statute, and such like, are take for the whole reuealed will of God, cõcerning his couenaunt with his Saintes: And so not onelie for the commaundement, whiche bindeth and bringeth wrath: but therewith for the attonement also by grace & mercie in the Lords annoynted, whiche was a Lambe slaine frõ the beginning. Of which wellspring of grace & life, our Fathers haue drunck, though by shadowing sacrifices ledde thereunto. But wee here speake onely of the lawe of the bare cõmaundements, which setteth our misdeedes in order before vs.

Quest. Are we then all transgressours of the Lawe of God?

An. Yea all: As it is writtẽ, All haue sinned, & are depriued of the glorie of god. Also, There is none righteous, no not one,

one, There is none that vnderstandeth: there is none ỳ seeketh God. Also, all the imaginations and thoughtes of mans heart are only euill cõtinuallie. Yea and this our transgression is moze increased by the giuing of the Lawe, as it is writen: The Lawe entred thereupon, that sinne might abound. For although there haue bin all one and the same Law from Adam to Moses, which haue ben since: yet nowe the precepte being engrauen before our eyes, euen as lines drawne out for a writer to direct his writing by, we are the moze in sinne, and the moze manifestlie conuict therof, for not drawing as it were, the writing of our life & conuersation by those streight lines of Gods lawe.

Quest. Who accuse vs of this sinne and transgression before the tribunal seate of God?

An. Euen this lawe, which draweth out the handwriting of our enditement against vs.

Queſt. Who is the witnes for the confirming the ſame?

An. Euen our owne conſcience is a thouſande witneſſes, when the Lorde call it to accompts.

Queſt. Who is iudge?

An. The Lorde God a ielesus God, into whoſe hands it is feareful to fall. Whoſe Iuſtice as his Shreife fettreth vs with deadly chaines, and is readie to hale vs vnto execution.

Queſt. Vnto the execution of what iudgement?

An. Euen of death euerlaſting, which is ỹ reward of ſinne, and the effect of Gods curſe, which is vttred againſt the breakers of the law, as it is written: Curſed is euery one whiche abideth not in all theſe commaundements.

Queſt. This is great woo and miſerie. Shall we thus die without remedie?

An.

An. This is the state of the worlde, and thus are ỳ innumerable multitude slaine by Gods auenging iustice.

Que. Is no pardon offred them by Gods good grace and mercie?

An. Yes: If they would fall downe, humbling their hartes, and turninge to the Lord, abhorring those sinnes which haue procured his wrath.

Quest. Why doo they not so, especiallie in this distresse?

An. They adde sinne to sinne, treasuring vp wrath so long that by gods iust iudgement, their hartes are still harde and can not repent. Also they are absent from the Lords barre, and are sleping in the middest of their pleasures, when their iudgement sleepeth not, but proceedeth thus against them. And they may be sayde to be absent, because hauing no touche nor remorse of conscience, they can not bee sayde to heare eyther accusation of the Lawe, or sentence of the iudge. And whē the swiftest Gods iustice calleth to ven-

geance, they thinke he dallie, and are brought in minde as Adam & Eue were by the Tempter, that they ſhoulde not die. Such vaine hope haue they, vntyl the ſworde of death giue them an euerlaſting wounde.

Queſt. Who are they then, which eſcape this deadlie dinte of dreadful iudgement?

An. A remnant ſaued by the Election of grace, of them ſelues no more worthie then the reſt: but by the Lorde called of purpoſe, and redemed from out of the worlde, and the abominations of other ſinners.

Queſt. And how doo they eſcape?

An. They beinge preſent before Gods iudgement barre, heare and ſee the proceeding of all thinges, by the inwarde feeling of conſcience, which is giuen thē by Gods Spirit, as the firſt ſteppe and entraunce vnto good. Nowe they beholding nothing, but euen the vndergoing of this terrible iudgement: they fall downe

downe flatt before the maieſtie of the iudge. They confeſſe their ſinnes, & hide thē not. They are aſhamed of thē wherein they hadd pleaſure before, & are aſhamed of them ſelues. They hate & abhorre them, for that they haue brought thē vnto this woo. They are angrie with them ſelues for angring their God, whoſe frowning countenance they can not now beholde. They thinke themſelues moſt vile & deteſtable, yea the miſerableſt of all creatures vnder heauen. Death is before their eyes, & they are holden with ẏ bands thereof. They are plunged in the pitt, & gaſpe for breath. They burne in ẏ fire of Gods indignation, hauing hell in their conſcienee, and darcknes on euerie ſide. Thus they ſorowe with intire purpoſe, if they may eſcape, to leade a newe life. This is the paterne of trew repentance, and this is dying vnto ſinne.

Queſt. What releaſe then vpon this?

An. Chriſt Jeſus ſendeth to thē his Spirit ẏ comforter, to cheare their ſoules with

theſe glad tydings: Come to mee ye that labour and are loden, and I will refreſhe you. I haue appeaſed my Fathers wrath. I haue borne the burthen of your ſinnes. I haue nayled your inditement to my croſſe. Beholde I haue ſent your pardon. Then dreadfull iuſtice giueth place, and tender mercie take them by the hande, to plucke them out of the pitt. Thus the daypſpring from an highe doo viſite them, giuing light to them ſitting in darkeneſſe, & in the ſhadowe of death. Then are the poore penitent ſinners raiſed from death to life, from hell to heauen, hearing the ſpirite ſoūding in their eares of their ſoules, and readinge their pardon thus: Bleſſed are they whoſe vnrighteouſnes is forgiuē, and whoſe ſinne is couered. Bleſſed is the man to whom the Lord imputeth no ſinne. This riſing from death and quickening by fayth in Chriſt vnto a newe lyfe, after wee were dead through ſinnes, is the ſecond birth.

Queſt. By what meanes hath Chriſte appeaſed his Fathers wrath, and raunſomed vs?

An. By

An. By suffering death, euen the death of the crosse, & the torment of hell in soule and conscience. So he bare the burthen for vs, which should haue rested vpon vs, and woulde haue pressed vs downe for euer. His blood was a purging sacrifice of a sweet smelling sauour to God, wherin he smelled the sauour of peace.

Quest. We being thus ransomed and redemed from the power of hell and Satans bands: in what name or title can wee looke for the ioyes of the heauenly life, seing we can yet bring no desert vnto God?

An. Christ hath also fulfilled the Law, and wrought perfect righteousnes, which he imputeth to vs, wherewith he clothing vs being naked in our selues, he presenteth vs to his father, and maketh vs partakers & felloheires of glorie with him selfe in heauenly places. He also hauing receyued abundaunce of the spirit without measure, powreth vpon vs also of ỳ same spirit, as it is written: Of his fulnes wee haue all receyued, and grace for

grace

grace, whereby he Santifieth vs to the leading of a nue and holie life, whiche may be cõformed to ỹ image of his life.

Queſt. What natures be in Chriſt?

An. The perfect nature of God, and the perfect nature of Man.

Queſt. Why was it neceſſarie that our Redemer ſhoulde be God?

An. That he myght haue full power to ſuſtaine his Manhoode to the ouercomming of death, that he myght not be holden with the bands thereof: which thing paſſeth mans ſtrength.

Qu. Why was it neceſſarie that he ſholde be perfect man?

An. Becauſe Man had treſpaſſed, Man alſo was to anſwere the treſpaſſe, as the iuſtice of God required.

Qu. How coulde it ſtand with the Iuſtice of God to pardon our ſinnes, whereof he ſpake: The day that thou doeſt ſo, thou ſhalt die the death?

An.

An. The Justice of God remaineth vndimimished, in that our sinnes were punished by death and bloodshedding in him, which bare our iniquitie. His mercie also taketh place, and reioyseth againste iudgemẽt, in ỳ they are pardoned to vs, and the debt paied by a faithful suertie.

Quest. How do we receyue Christ Iesus, & applie him vnto vs with his merites, and in him all promises and Amen?

An. By Faith.

Quest. What is Faith?

An. It is an especial gift of God giuen by inspiratiõ, but not without other means. And may well be called the hande of our soule, which we reache foorth to lay hold of all good thinges, which the Lorde doo offer to vs in his worde.

Quest. Howe then and by what meanes is it wrought in vs, or inspired into vs?

An. God giueth it, or worketh it in oure hartes by his spirit, at the outward hearing

ring of the worde taught by any to whō he haue giuen anie lawfull charge or calling to teache vs ẏ same: though in some case it be done but by a priuate brother, onelie by the charge of charitie, instructing them whom hee finde to haue neede and to be worthie, as did the scattered Disciples of the Churche in Ierusalem, and prospered in begetting faith.

Quest. By what meanes doeth the Lord assure our faith of his gracious promises?

An. By the same meanes, euen his word, wherein they are conteyned, and from whence they flowe vnto vs, and his spirit quickening vs by the same, & sealing it vnto vs by giuing liuely feeling of the power thereof.

Quest. Hath not the Lorde of bountie yet added further assurāce by outward meane, sfor the help of our weak faith?

An. Yes: He hath also left vs two Sacramentes, as seales vnto his promises.

Que. Which

Queſt. Which be they?

An. The Sacrament of Baptiſme, and of the Lords ſupper.

Queſt. What is a Sacrament?

An. It is an outwarde viſible ſigne by the confirmation of the worde applied therto, repreſentinge ſpirituall graces vnto vs, for the teſtifying of Gods goodnes towardes vs, and confirming our faith.

Queſt. What is Baptiſme?

An. The Sacrament of regeneration or newe birth, and ſeale of our receyuinge into Gods houſe, the kingdom of Chriſt, to be one of the number of his, and to be brought vp among them.

Queſt. What inwarde grace do the waſhing with water repreſent vnto vs?

An. It repreſent two things eſpeciallie: One is, the waſhing away of our filthines by the bloud of Chriſt, as it is written: That he might ſanctifie his church, and cleanſe it by the waſhinge of water

throughy

through the worde. Otherwise also it representeth a drowning & ouerwhelming: for euē as one that is ouerwhelmed with water, seemeth to be dead and drowned: but if he peere vp againe, he seemeth to haue escaped death: Euen so all that are baptised, doo vndergoe a certaine representation of death, not therby to die, but by escaping that death, to liue in farre better state, and a more excellent lyfe: so it is said, that our Fathers were baptised in the sea, because that going thorough it as through the valley of death, by that passage they escaped death. So was Christe saide to bee baptised by his death, and we are said to be baptised into the image of his death, whē we being wounded in conscience for sinne, doe dye vnto the same, and forsake it, that wee may liue a better life, euen to righteousnes, and escape the second death. Thus Baptisme representeth dying, and liuing againe as a newe creature. So is it called the Sacramēt of regeneration.

Quest. What doo the Sacrament of the Lords Supper signifie vnto vs?

An. Euen

An. Euen as by Baptisme wee are receyued into Gods house, to be nourished as his deare children: so the Lords Supper which we are often to receyue, representeth vnto vs the foode wherewith our soules are nourished. Namelie the breade signifie the bodie of Christ the liuing Manna, which giueth neuer to hunger more: And the wine doo signifie the bloude of Christ the water of life, whiche giueth neuer to thirst more. And as in our bodies we doo taste these elementes, so in our soules by faith wee doo feede on our Sauiour Christ.

Qu. What certaine marke & token haue we to examine our selues, whither wee haue the true faith or no, and whither we be in Christ, & he in vs: or that wee haue but a bare opinion of these things, and deceiue our selues as the most part of them do, which notwithstanding cal them selues Christians?

Anus. Our certaine marke and seale is the Spirite of adoption, whiche testifieth vnto our spirites, that we be his children,

children: and by the which we crie bouldly, Abba Father. But if any man haue not the spirit of Christ, the same is not his.

Quest. Howe may wee examine whither wee haue this spirit or no?

An. By the forcible working of the same in vs. Not onely as feeling some motions of goodnes, which are by the spirite illuminating, and afterwarde by returning to our olde nature, wee quenche the spirit, and drowne those motions, so that our goodnes proue but as the morninge mist, and our light be but as a flashe of lightning to leade vs for a stepp or two. But the grace of the adopting spirit, giueth light to see, and strength to runne on the race with courage: yea with violence to drawe the kingdome of God vnto vs. It is called fire, because it ministreth heate, and taketh away coldnes of zeale and loue, and it will burst foorth in manifest appearance. And being the anoynting oyle wherwith we are anointed, the smell therof will be sauoured of those whom

who we drawe neere. The fruites thereof be loue, ioye, peace, long sufferinge, gentlenes, goodnes, fayth, meekenes, temperancie.

Finallie, if our nature be so withered, and grace so flourishing, that wee hate sinne which wee loued before, and delight in the testimonies of the Lord which were ircksome to vs before: this is a token of the quickning spirit. Also if we obey the Lorde, not in the deadnes of the letter, but in the freenes of the spirit: not by compulsion or constreint of the lawe, or feare of hell: but for thankfulnes to the Lorde for his mercie, and deliuerance, for verie loue of righteousnes, thoughe there were no Deuil nor hel at al. These and such like graces, witnes vnto vs the the possession of the incorruptible seede of Gods spirit. And if we examine our selues duely, wee can not deceiue our selues.

Quest. Are then these workes of him that is regenerate righteous & good?

An.

An. Their wozkes can not weigh in the balance of the Lozdes examination, but shall be founde to light. If he shall mark what is done amisse, the most righteous can not stande. Foz the remnant of sinne whiche is not vtterlie slaine in vs tyll death, staineth our best wozkes with one euill affection oz other. But whome the Lozde receyueth to grace, he accepteth their obedience, & couereth their sinnes with the robe of righteoulnes of his deare sonne.

Queſt. Are not all the graces, and euerie good gift proceeding from God, freelie beſtoweth vpon his people?

An. Yes, euen of free grace, without any thing of our part mouing thereto.

Queſt. Whereunto then tendeth Prayer which is a chiefe exerciſe of a Chriſtian fayth? And it is ſaide: Knocke, and it ſhall be opened vnto you: aske, and ye ſhall receyue.

An. It is our bounde duetie to call vppon the Lozde inſtantlie, foz it is a chiefe

part

part of his worshippe, howbeit he knoweth before we aske what wee haue neede of. He both giueth the thinge, and frameth the hart to call for the same, yea & ministreth gracious words and zeale to our prayers. For his spirit helpeth our infirmities, and prayeth for vs with inward sighthings. He semeth some time to delaye vs: but it is to stirre vp our fervency. For he is purposed before to giue in due time. So our praier of it selfe procure nothing at Gods hande: but he giueth vs the grace to praye, thereby making vs more fitt to receyue at his hande those things, which he do freely giue.

Quest. Reherse the praier, which our Sauiour Christ taught his disciples.

An. Our Father which art in heauen, &c.

Qu. What learne you by these words?

An. That wee in confidence of the spirit call God Father, hauing faith to be his children in Christ Jesus by adoption, whereas wee were straungers from him before.

Qu. Why is God saide to be in heauen, whom the heauen of heauens can not conteine?

An. Because wee thinke of no place so honorable as of heauen. And there most glorie appeareth, that our dulle minde might the highlier conceiue of him, whō no place doeth holde, but the seat of his power is in all places.

Qu. What aske wee of God in this first petition: Sanctified be thy name?

An. Wee desire that the name of God, which is his power, and goodnes, wisedom, mercie and trueth, and whatsouer he is known by, should haue dew honour and reuerēce by vs & others, and that all profaning of his name by vngodlines, may be farre away.

Quest. What aske wee in the second: Let thy Kingdome come?

An. We craue that the Lord would speedelie increase the number of true beleeuers, & faithful worshippers, which may

be

be receiued into the fellowship of Gods House, which is his Church and Kingdom, so beyng graft into the bodie of his Sonne: & that he would minister plenty of giftes and graces, and giue his worde plenteously for the welfare of his church, and spreading out the curtaines, and inlarging the bounds thereof.

Quest. What craue wee of God in the third: Lett thy will be done in earthe, as it is in heauen?

An. That as he is Lord and King to rule ouer all: so we and others may submitte our selues vnto his will, with renouncing our owne, being readie also to execute his will and pleasure, with like readines, as his Angels in heauen doo accorde and are prest to fulfil the same.

Qu. In the fourth petition what require we: Giue vs this day our dailie bread?

An. We require at the hands of the Lord whatsoeuer is needful to the vse of our bodies. And so we require it, as acknowledging that we are fedde and sustained

lie by his gift, howsoeuer wee come by our sustenaunce. And wee are taught to to require it, as they which knowe they are to liue from hande to mouthe, of the Lords prouision, blessing them in their calling, without greedie coueting of superfluitie, or taking care what wee shall eate, or what wee shall drincke, or what clothes wee shall put on hereafter.

Quest. What aske wee of God in the fift petition: And forgiue vs our trespasses as wee forgiue them that trespasse against vs?

An. In this and in the next wee aske all grace needefull for our soules, namelie, Forgiuenes of sinne in this: and in the next, Grace and strength to persuere, and to stande immoueable of temptatiō. For in the forgiuenes of our sinnes, consist our blessednes, which is made manifest when we perseuere vnto the ende. When we adde As we forgiue thē that trespasse against vs, it is a note to trie vs, whither wee be fitt to craue forgiuenes

nes at gods hande, & if we be single harted without hatred or desire of reuenge, but are mercifull, as our heauenlie Father is mercifull and good, raining the raine to fall and the sunne to shine on the iust and vniust.

Quest. What require we of God in that which foloweth: And leade vs not into temptation: but deliuer vs frō euill: For thine is the kingdom, &c?

An. We desire that ỹ Lord would not punish our sinne with giuing vs ouer to sin more & more, but would deliuer vs frō sinne and Satan, which are conteined vnder the name of Euil here spoken of. And wee require these things vnder the name of ascribing vnto him all rule, power and glorie, whereby wee confirme our selues that he is able to do all things and will graunt all that is for his glorie.

Question. Where do the Lorde nourishe and bring vp his people, vntill they be made a perfect people to be receyued to further glorie?

An. In the place which the Lorde doeth chuse to putt his name there: euen his Churhe, his Sion where he voutsafeth to dwell, the Kingdome of his Sonne, whiche he do gouerne by the Scepter of his Worde a scepter of righteousnes. Which Churche houldeth one Law and order vnder her Kinge, and therefore is called Catholike. And the members of the same, holde a happie fellowshippe as the members of one bodie, seruinge one to another by their giftes & graces, and sustainige one an others neede in mutuall charitie. And this is called the Communion of Sainctes. Vppon this Sion the Lorde makethe to fall the first raine and the later, euen the blessings of his good will. For there the Lorde appointed blessing, and Life for euermore, which, those members of the Bodie of Christ instantly seruing God daie and night, waite to come vnto: hopinge also for the Resurrection of the Bodie, which is sowne in corruption, that both the Soules and bodies of the Lords Elect may partake glorie with Christ Jesus

sus for euermore, after that he hath subdued all thinges, and deliuered vp the Kingdome into his Fathers hande, vnto whome God almightie, withe the Sonne and the holie Ghost, be all Glorie & Praise for euermore.

AMEN.

An other briefer forme of Catechiſme, and as it were, the ſumme of that which went before.

Queſtion.

WHo created you, and all creatures?

Anſwere.

GOD.

Queſt. What is the duetie of you, and all creatures vnto God?

An. To ſet forth his glorie.

Queſt. Howe is that done?

An. By keeping his worde & commaundement, whereby we declare that hee is our Soueraigne Lorde, and haue authoritie ouer vs to commaunde vs obedience.

Queſt. Howe doo the dumme creatures keepe Gods commaundement?

An. By

An. By continuing in that order & state whereto the Lorde by his worde firste assigned them.

Quest. Hath man done so from the beginning?

An. No: For oure firste Parentes brake Gods commaundement, in eatinge the forbidden fruite.

Quest. What befell of that?

An. They became sinful, and haue left vnto vs being braunches of the same roote, the inheritance of sinne, which wee call Originall sinne, or sinne which wee haue by nature and kinde.

Quest. What euill come thereof?

An. This originall sinn is a verie plague infecting all our wayes, so that they bee all transgressions of Gods lawe.

Quest. What doeth the Lawe of God require of vs?

An. That

An. That wee should loue the Lorde with all our soule and strength: and our neighbour as our selfe.

Quest. Are wee not able to performe this?

An. No, in no wise.

Quest. Why was it then commaunded of God?

An. Because it is the rule of perfect righteousnes, agreeing vnto ẏ nature of god, able in it selfe to be obserued and to giue life: but of vs vnable, because of our sinfull inabilitie.

Quest. What profite receyue wee then by it?

An. This, that we being conuicte of oure sinne more manifestlie by ẏ Law, wherin as in a glasse we beholde the same, we might be ashamed of our selues, & feare Gods wrath, and so bee constreined to seeke for remedie of our miserie otherwhere, namelie in Christ.

Que. You

Queſt. You ſaye that in all our dooinges we tranſgreſſe Gods lawe, what cal you that tranſgreſsion?

An. Sinne.

Queſt. What is the deſert of ſinne?

An. Gods curſe, and fierce wrath to the vtter ſpoyling of ſoule & bodie by euerlaſting death, whoſe iuſtice thereyppon calleth for the execution of this puniſhement.

Queſt. What followeth thereon?

An. Then they whoſe eyes God doo open to ſee their miſerie, beholde themſelues loſt and confounded, yea euen plunged with waues of woe vnto death. Thē they repent and lothe their former ſinne, whiche haue brought vpon them this cōdemnation, and hūblie craue pardon, appealing from iuſtice to mercie. Then doo Chriſte Jeſus take them by the hande, giue them eaſe of their burthen, & quicken them by his comforting Spirite, reſtoring them from death to lyfe, ſo are they

they then made newe borne children.

Quest. By what meanes can Christe reskue vs from his Fathers iustice?

An. Because he offered a sacrifice of his owne bodie and bloud to his Father, to make the attonement for vs. And he being perfect man, suffered death: and being perfect God, sustayned him selfe to breake the bands of death.

Quest. And howe do we attaine to euerlasting lyfe, hauing escaped death?

An. Christ also hath fulfilled perfect righteousnes, which he doeth impute to vs: and of the fulnes of the spirit, whiche he haue receyued, he sanctifieth vs, and so presenteth vs to his Father, crauinge that we may be partakers of his glorie with him.

Quest. Howe do we receyue, and applie to vs Christ Iesus, and all this which he haue done for vs?

An. By Faith.

Que. What

Quest. What is faith?

An. A spirituall gift giuen of God, euen the hande of our soule, which wee reache out, to drawe vnto vs all good thinges which are offered and promised.

Quest. How is this fayth wrought in vs?

An. By the inward meanes of the spirit, and the outward meanes of hearing the worde taught.

Quest. What outward meanes hath the Lorde giuen, for the strengthening of our faith, that we may with more full assurance receyue his promises?

An. The two Sacramentes, Of Baptisme, and the Lords Supper, whiche wee call seales vnto the handewriting of the Lords promise of our saluation.

Quest. What is a Sacrament?

An. It is an outward visible signe, by the confirmation of the word applied thereto, representing spirituall graces vnto vs for the testifying of Gods goodnesse towardes

towards vs, & the confirming of our faith.

Quest. What is Baptisme?

An. The seale of our receyuing into Gods house, being before ỳ heires of hell. And this is done by a great alteration in vs, namelie, dying to sinne, & liuing againe vnto righteousnes, whiche is our newe birth. Which grace this Sacrament do repzesent, both in that it signifie a spiritual washing from our sinne by Chzistes his bleud: And also a dzowning & passing thzough death, that wee might escape a moze grieuous death, & liue foz euer.

Quest. What doeth the Lordes Supper represente vnto vs?

An. Our continuall nourishing after wee be receyued into Gods familie with the liuing bzeade, & the liuing water, the bodie & bloud of Chzist, whereon we feede by faith, & grow togither into one wt him

Qu. What seale and marke can we finde in our selues, that we haue this faith, & be in Christ? for al can say they beleue.

An. The

An. The spirit which Christ Jesus do giue as a pledge of our adoption, is a certain seale. Which spirite if it dwell in vs, the fruit thereof as the heat of a fornace will come foorth. Loue to the Lorde and his worde will appeare, and charitie to our neighbour. Generallie a full alteration we must espie in our selues, that wee are dead to sinne wherein we liued in times past, and now we haue pleasure to exercise our selues in meditating the lawe of God, in Prayer, Thankes giuing, and all the exercises of Christianitie, wholy leading a newe life, and houlding the agreement of godlie fellowshippe with the rest of the members, whereof Christ is the heade. And alwaies hauing our conuersation in heauenlie things, that our light may shine, & our life may expresse the praise and glorie of him, & our thankfulnes towards him, who haue redemed vs to the hope of the Resurrection to Eternall Life.

Another shorter forme for weake memories.

Question.

WHat chiefe pointes and groundes do you knowe, concerning your Religion?

Answere.

Foure pointes especiallie.

Quest. Which be those?

An. First, my sinne.
Secondlie, my miserie whiche my sinne bringeth.
Thirdlie, my redemption & deliuerance.
Fourthlie, the seale and token of my deliuerance.

Quest. What say you concerninge your sinne?

An. I acknowledge, that I was borne & conceyued in sinne, and therein haue continued all my life, transgressinge Gods commaundements in all my thoughtes, wordes,